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(2) Political

631 The title and powers of Viceroy of the Caucasus were revived in 1905; the Viceroyalty had been abolished in 1882 in favour of a Governor-Generalship, directed and controlled by a Caucasian Committee at Petersburg.

The Viceroy's powers comprised:—the supreme civil administration of the Provinces and Governments making up the Caucasus region, the command of all the troops quartered in the Caucasus, the framing of any new regulations necessary in his administration, together with a seat on the Council of the Empire and the title of Ataman of the Cossacks in the Caucasus. There was a civil Governor at the head of each Province or Government (*gubernie*), except those of Daghestan, Sukhum, Batum, and Kars, where the Governor was a military official. The *gubernies* were divided into districts, governed by *nachalniks*, and the districts were divided into communes (*volosts*), each presided over by an elder (*volostnoi starshina*), elected by the community. The *volosts* were made up of villages under elected headmen (*starosts*), assistants to the communal elder. In each village every tenth man had to take his turn in assisting in the preservation of law and order; these were known as tenth men (*desyatniks*).

631 692 There were District Courts (*okrujni sud*) in five Transcaucasian Governments—Tiflis, Kutais, Elisavetopol, Erivan, and Baku. These also constituted courts of appeal from the lower courts. Each minor division had two stipendiary magistrates; civil cases, to the value of 2,000 roubles (£200), appeared before one, and minor police cases before the other. The rural judges (*selskiya sudya*), or the *kandidati* in their stead, investigated all complaints and settled disputes; the number of these *selskiya sudya* could not exceed twelve in each district, and their decisions were subject to the *volostnoi starshina's* approval. Beneath these officials again were elected arbitrators, to settle questions of trespass or damage to property. Appeals

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from the District Courts' decisions could be taken to the Supreme Court at Tiflis, and from that to Petersburg. The Courts were accessible and cheap, and there was no discrimination between Russian subjects and foreigners in legal proceedings; but judgements given in Russian Courts had no effect in England, nor decisions obtained in England in Russia.

The Cossack communities are divided into *stanitzas* or villages, each *stanitza* having an elected assembly of 30 members; in populous *stanitzas* one man is elected from every ten households. These assemblies have wider powers than the usual *mir* or commune, viz. division of land, assessment of taxes, regulation of schools, grain stores, cultivation, &c., and the election of elders (*ataman*) and judges.

When the Revolution occurred in 1917, the Viceroy was recalled, and the various nationalities in the Caucasus arranged representative National Assemblies; but, as chaos in the Empire increased, relations were broken off with the Central Government. A separate Transcaucasian Republic was formed, in the Government of which Armenians, Tatars, and Georgians were equally represented; and another new state called the Republic of Daghestan, under the presidency of a Lesghian of the Mohammedan faith, also emerged. The Cossacks, however, remained aloof.

(3) Educational

Public education was in the hands of the State, or was directly controlled by it. The number of persons able to read or write in the Caucasus in 1912 was only 17 per cent., and the percentage of schools to the population was very low. Some progress was made in the provision of instruction during 1912 and 1913, but the outbreak of war hindered the completion of the various schemes put forward, in particular by the towns of Anapa, Novorossiisk, Yeisk, Temryuk, Maikop, Grozni, Georgievsk, Pyatigorsk, and Stavropol in

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accordance with the conditions of the district ..." The same is found in the Georgian Constitution (Article 103), while according to the Azerbaidzhan Constitution (Article 101) this work devolves upon the Ministry of Internal Affairs and the Ministry of State Security.

Chapter VII of the Armenian Constitution (Articles 81-92) as well as Chapters X of the Azerbaidzhan (Articles 110-124) and of the Georgian (Articles 117-130) Constitutions deal with the courts and the procurator's office. Article 86 of the Armenian Constitution states that court proceedings are to be conducted in Armenian, and when necessary in the Russian and Azerbaidzhan languages. The Azerbaidzhan Constitution (Article 117) is just as explicit on this matter: proceedings are to be conducted in Azerbaidzhan, and when necessary in the Russian and Armenian languages. But the provision under this head in the Georgian Constitution (Article 124) is not set forth as explicitly. Therein the said Article reads:

> Judicial proceedings in the Georgian SSR are conducted in the Georgian language, or in the languages of the Autonomous Republics or of the Autonomous Region, persons not knowing these languages being guaranteed the opportunity of fully acquainting themselves with the material in the case through an interpreter and likewise the right to use their own language in court.

532 1 Akhvlediani, Elena Dmitrievna
1901- Georgian landscape painter; Studied in Paris; her themes are on World War II.

BE II 3:564

8M 1 Akhvlediani, Georgii Saridanovich
1887- Georgian linguist; member of Akad. nauk Gruz. SSR. Writes on general phonetics, especially in Caucasian languages. Voprosy obshchei i gruzinskoi fonetiki, 1938

BE II 3:563

692 2 Akopian, A. A.
Member of Armenian Supreme Court Collegium

538 2 Akopian, Akop
1866-1937 in Kirovabad. Founder of Armenian proletarian lit. Collection of poems appeared in 1899. Party member since 1904. In 1923 was named: people's poet of Armenia and Georgia. Wrote: Novoeutro, Shirkanal (praising Bolshevik electrification).

BE I 2:19
II 1:607

815 1 Bakhtadze, Kseniia Ermolaevna
Adzhar Deputy Sov. Nats. VS SSSR 4. sozyv, 1954. Born 1899- in Tiflis; seed specialist. Wrote: Morfologicheskii sostav chaia v Gruzii

Bak. Rab. 3/18/54
Zar. Vost. 2/27/54

533 1 Bakhutashvili, Ol'ga Aleksandrovna, 1876-1950 Georgian coloratura singer. People's artist of Georgia; was first to sing in Paliashvili operas. Taught at Tiflis conservatory.

BE II 4:331

692 2 Bakoev, U. B.
Chairman of criminal collegium of the Armenian Supreme Court

Curr. digest 1956

533 1 Balanchivadze, Andrei Melitonovich 1905- Rec'd three Stalin prizes for his musical compositions. Wrote: Zhizn', comic opera

BE II 4:115

• 6922 Khurshudian, A. A.
Member of Collegium of Armenian Supreme Court.

5331 Kiladze, Grigorii Varfolomeevich, 1902- Composer; artist of Georgia; prof. since 1941, director since 1945 of Tiflis conservatory im. Saradzhishvili. 1940- CP member; Composes mainly symphonies; Wrote: Gandegili, bases on poem by Chavchavadze, for which he rec'd Stalin prize in 1941. Wrote opera Bakhtrioni and ballet Sinatle (Stalin prize in 1948.) Wrote music to films: Poslednyi maskarad, Arsen.

BE II 20:617

6652 Kirakosian, A. M.
Member CC CP Arm. SSR, 17.-18. s'ezd, 1954, 1956

Kom. Er. 1/22/56

3 Kislin, S. I.
Member of presidium CC CP Azerb. SSR, 21. s'ezd, 1956

Bak. Rab. 1/26/56

815 1 Margalitadze, Apollon Vladimirovich
Stalin prize 3. class, 1950 geologist.

Laur. Stalin. prem. 1950
p. 35

646
665 2 Margarian, Grach Khachaturovich
Deputy Sov. Nats. VS SSSR
4. sozyv, 1954. Member CC CP
Arm. SSR, 17.-18. s'ezd 1954,
1956.

Kom. Er. 3/19/54
1/22/56

646 4 Margiev, Nester Amzorovich
Sev. Os. deputy Sov. Nats. VS SSSR
4. sozyv, 1954.

Pravda 3/18/54

692 2 Markarian, M. S.
Member of criminal collegium of
Armenian supreme court.

Curr. digest 1956

665 2 Martirosian, B. G.
Member CC CP Arm. SSR, 17.-18.
s'ezd, 1954, 1956.

Kom. Er. 1/22/56

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RH1

611 1 Osin, Nikolai Lavrent'evich
Adzhar. deputy Sov. Nats. VS SSSR 4. sozyv, 1954.

Bak. Rab. 3/18/54

377 2 Ovanesian, Levon Tigranovich
Stalin prize 3. class, 1950 for new type of three-phase synchronic generator.

Laur. Stalin. prem. 1950 p. 43

538 2 Ovanisiian, Mikael
see
Nar-Dos (pseud.) 1/1

692 2 Ovsepian, Melik R.M.
Member of the criminal collegium of the Armenian Supreme Court

Curr. Digest 1956.

538 5 Pachev, Bekmurza, 1854-1936.
Kabardian poet, born in Nartan. Wrote: Pesnia o Lenine, Pesn' ob Alikhane Kashirgove, Kabarda, Stalin, etc.

BE II 32:251

1/1 [cf. col. 116, p. 776 -- Analyst]

Chechens. They at first accepted the leadership of the Sheikh Uzun Hadji who proclaimed himself Imam and Emir of the Northern Caucasus. The Emir was the ally of the communists in the struggle against the White Guards of General Denikin. Having vanquished the White armies, the Bolsheviks dropped the Imam, but they were unable to cope with Chechen nationalism. The Chechens demanded the expulsion of all Russians who in the course of the last century had settled in their 'living space'. Pending a positive answer to this request Chechen nationalist bands terrorized the Russian population of the area beyond endurance. In the early twenties the Russian settlers in Chechenia sent a complaint to Moscow on account of the endless raids and murders perpetrated by Chechen bands, and petitioned that they be disarmed. Mikhail Kalinin went personally to the Caucasus and attempted to calm down both Russians and Chechens. With carefully chosen words he tried to persuade them to live together in peace, to intermarry and to respect each other's customs.[6] 669

Whilst in consequence of Kalinin's personal intervention banditry stopped in Chechenia, it would seem that Moslem opposition to the Soviet régime was never quite suppressed. In 1931 the little country still had 2,675 mosques and Arab schools, as well as 1,250 mullahs, 34 sheikhs and 250 religious elders. The mullahs who were powerful opponents of the Soviet régime even managed to keep alive the illegal Shariah courts which were camouflaged as 'reconciliation commissions'. [692] 668

The hostile attitude of the Chechens towards the Soviet Russian régime was often manifested in the readiness to credit the most fantastic anti-Russian rumours. Thus, in the early thirties, there existed a widespread belief that Kunta Hadji – the head of a popular Moslem sect who had died at the end of the nineteenth century – was still alive and was soon to return to Chechenia, where he would found a State based on Moslem religious law. Apparently the Chechens did not differentiate between Czarist and Bolshevik Russia in their hopes that Kunta Hadji would appear as Messiah, for it was he who had led them in the risings against Czarism in 1864 and 1877, for which he was exiled to Novgorod. [695]

The Ingush, whose fate Soviet policy had coupled with that of the Chechens, showed themselves no less loyal to Islam. A delegate who represented Ingushetia at the 'Second All-Union Conference of Godless Pedagogists' in 1931, stated that the influence of the Moslem clergy was still so strong among the Ingush that children refused to learn from books which they believed to be anti-religious. Whenever a teacher tried to introduce anti-religious propaganda he encountered a hostile attitude among school children and there were cases in which teachers had even to leave the school for having criticized Islam. The work of the secular Soviet schools, where the children were taught in the winter, was counteracted by the Moslem schools where the young Ingush would learn 771 871